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X779 people have shown that they have to some extent been able to make the truths of Christianity their own. Secondly, according to the testimony of competent and unbiased witnesses, wherever Christianity has taken root, whether in formerly animistic areas or among the Mohammedans, it has apparently been able to raise the converts spiritually and socially above their immediate environment (4).

4. See C. J. Hasselman, De uitkomst van het Welvaartsonderzoek [The Outcome of the Standard-of-Living Investigation], The Hague, pp. 339, 340; Adatregelingen van Inlandsche Christengemeenten op Java [Adat Regulations of Native Christian Congregations on Java], Batavia, 1911, pp. 10, 11. O. J. H. Baron van Limburg Stirum, "Een bezoek aan eenige Inlandsche Christengemeenten in Oost-Java [A Visit to Some Native Christian Communities in East Java]," Mededeelingen, Vol. 29, pp. 389 ff.

[312] The Indonesian Christians everywhere stand out favorably from their heathen and Mohammedan fellow-countrymen. The peculiar cachet of their Christianity will probably remain, in part at least, since the national element is nowhere combated by Christianity. It will disappear only if the present phase proves to be merely a transitional stage in its spiritual development.

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That Christianity does not conflict with peculiarly national traits can be seen from the different customs that have arisen among the various peoples who have been converted. We wish to say something more about this. Here we see the results of the great divergence in the methods used in proselytizing. During the period of the East India Company and before that, in the time of the Roman Catholic mission, conversion to Christianity meant also the acceptance of the morals and customs of the European

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peoples. The convert imitated the ways of the European as far as possible. This is the reason for the special cachet that Ambonese Christians had and still have. Where European customs were unsuitable either to the land or the people, we find the acceptance of a quasi-Dutch style of life and manners, which, as so often among the Ambonese, strikes us as rather grotesque.

Even the missionaries of the last century did not realize that imitations of Dutch customs should be avoided. Their method, which was primarily concerned with individuals among the people, thus the method of evangelization, led to them.

The individuals who were baptized were removed from their ordinary family life and social surroundings. They became the lone wolves among their people. The missionaries pitied them and brought them into their way of life. Even in the mission to the Mohammedans on Java one saw the same process. The missionaries were the brothers of the new Christians, were they not? They took them into their homes, they had them sit on chairs, and they gave them Biblical names; [313] in a word, both the Christians and the non-Christians came to the conclusion that those who were baptized were a kind of Hollander. The new missions are making changes in this respect, too, and adopting a quite different and, in our view, much better point of view. They neither want to make quasi-Hollanders of the native Christians, nor do they wish to be the leaders in formulating the new way of life in conformity with Christian principles. The Christians themselves would like the missionaries to do this, since the latter are the agents of their conversion to Christianity. The old adat of the native population is grounded in their old way of life and imbued with dynamistic and animistic conceptions. What could be more natural than that they should come to their spiritual mentors for advice in doubtful matters. The missionaries always know a way out of difficulties, do they not?

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But that is just the difficulty, the missionary does not know everything, especially in matters concerning the adat, and often he does not know anything about it.

In a report on Christian adat that Dr. Adriani made to the